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world, and truth is the hold of the thoughts on it. Neither hold can be fully maintained without the other" (p. 88). In the course of the discussion, evolution itself; the relation between religion, science, and philosophy, and between the natural and the supernatural; the social nature of knowledge; conversion; the moral law; religious liberty; the person of Christ; the doctrine of the Trinity; everlasting punishment, and immortality, are made the subjects of some illuminating studies. Taken as a whole, the work is one that possesses peculiar merit.

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NIRVĀṆA. Eine Studie zur Vorgeschichte des Buddhismus.  
Von JOSEPH DAHLMANN, S.J. Berlin: Felix L. Dames, 1896.  
Pp. xii + 197. M. 5.

THE German Jesuits of Exaeten, Holland, have developed of late quite a commendable activity along the lines of historico-philosophical research. Hermann Gruber has shown an indefatigable activity in his writings on modern philosophy; Victor Cathrein has devoted himself to the study of socialism; and Joseph Dahlmann has accomplished some creditable research work on the literature of ancient India. Hermann Gruber is undoubtedly one of the maturest of all, for his books on modern positivism and his essays on education are distinguished by a rare breadth of mind and an impartiality which in Protestant countries is not expected of a Jesuit *pater*. Joseph Dahlmann is a sprig of the same tree. His book on the *Mahābhārata*, viewed as an epic and a lawbook, shows a painstaking diligence and has found favor with many Sanskritists.

Dahlmann's present book on *Nirvāṇa* falls in the same line of work and will not fail to excite the interest of specialists, not because they will agree with the author's results, but because it shows scholarship and skill in the formulation of an important problem.

According to Dahlmann the Buddhist term "*Nirvāṇa*" is an heirloom of the pre-Buddhist period of Brahmanism. This has been recognized by almost all the Sanskrit scholars, although Dahlmann does not mention the fact. Sir Monier Monier-Williams, for instance, mentions the *Nirvāṇa* ideal as a notion that at Buddha's time was one of the common possessions of all schools. But Dahlmann differs from other oriental scholars in so far as he believes that the evolution of the *Nirvāṇa* ideal reached its perfection and completion before Bud-

dha and that the Buddhist descriptions of Nirvāṇa in positive terms are mere reminiscences of the ancient conception of the Brahma-Nirvāṇa. Thus the Nirvāṇa ideal of the pre-Buddhistic Brahmanism appears in Dahlmann's interpretation as the keystone of a definite and consistent system, while the noble features of the Buddhist Nirvāṇa form an actual contradiction to the other doctrines of Buddhism.

Dahlmann praises Brahmanism as original and methodical, and contends that Buddhism, being a product of the Sāṃkhya philosophy, lacks all originality. But the Sāṃkhya's Nirvāṇa ideal is as much atheistic as the Buddhist Nirvāṇa; how, then, can the positive conception of Nirvāṇa as immortality be derived from the Sāṃkhya school? Here Dahlmann offers as a solution of the problem the assumption of an older Sāṃkhya which must have formed the common basis of both the Vedānta and the younger Sāṃkhya, and believes that, while the younger Sāṃkhya, which is the historical Sāṃkhya, has the appearance of being atheistic, the older Sāṃkhya was decidedly theistic. The Sāṃkhya is called *Aniṣvara*, i. e., without an *Iṣvara* (a personal God and Lord), but this, according to Dahlmann, does not mean atheistic. The term, he claims, refers mainly to the method of attaining the union with Brahma by cognition and not by belief in Brahma (p. 105). As a proof of his hypothesis Dahlmann adduces a passage in the Mahābhārata in which the science of Brahma (*brahmavidyā*) is called "Sāṃkhya." If Dahlmann were right in his contentions, the harmony of the various philosophical systems in the Mahābhārata would not be the product of a conciliatory treatment at the hands of its author, but simply the recapitulation of an older philosophy which, although it appears to have been a synthesis of both the Vedānta and the Sāṃkhya, would have to be regarded as their common source. This hypothetical older system, the theistic or older Sāṃkhya, the Sāṃkhya of the epic age, as Dahlmann calls it, is supposed to be the connecting link between the Upanishads and the younger or classical Sāṃkhya.

Buddhism, which is commonly treated with respect and even admiration by both its friends and its bitterest enemies, is singularly censured by Dahlmann; and it would seem that he is not sufficiently acquainted with its history and doctrines. "Buddhism," says our author, "sought to construct a new system. In its eager pursuit of salvation it refused to discuss such questions as God and soul, forgetful that it thus deprived the Nirvāṇa ideal of its foundation. Therefore, the Buddhist Nirvāṇa is like the foliage of a tree without the

trunk. The classical schools of Indian philosophy neglect the term, but the web and woof of the whole show it in its vigorous vitality. The Buddhists restore the word to its pristine glory, but they deprive it of its real significance" (p. 189). "They tear down the two main pillars which carry the mighty dome of religion, the ideas Brahma and Ātman" (p. 190). "The ideal of salvation is based upon a philosophical system which reached its highest expression in the Brahma-Nirvāṇa. The building stones of Buddhism have been quarried from the Sāṃkhya of the epic age; and this system was a strict Brahman, not a Buddhist philosophy. It rested upon revealed wisdom and was supported by logical inquiry without being rationalistic. Although it excluded in its theoretical department the worship of a highest Lord, it accepted as its aim and ideal the belief in Brahma" (p. 190).

Dahlmann defends his position ably, but we do not believe that he will convince any Sanskritist of prominence. The existence of an older Sāṃkhya school, such as he assumes to have been, is an ingenious but highly improbable hypothesis. The proofs which he adduces in the present book are, to say the least, insufficient.

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THE PREACHING OF ISLAM. A History of the Propagation of the Muslim Faith. By T. W. ARNOLD, B.A., late Scholar of Magdalene College, Cambridge; Professor of Philosophy, Muhammadan Anglo-Oriental College, Aligarh, India. Westminster: Archibald Constable & Co., 1896; New York: New Amsterdam Book Co. \$3.50.

THIS is a book which had to be written. That it should come was inevitable, and it is well that it has come, for it marks a definite stage in the development of our knowledge of Islam. How one-sided that knowledge once was it is hardly necessary to say. It was misleading, inaccurate, and generally wrong-headed. That stage is passing, and such a book as this will help it to pass. We have here another side, strictly *one* other side, equally misleading and wrong-headed with the old view, but, as a complement to it, unavoidable and, therefore, to be welcomed. It is a distinct movement forward, though forward on a slant; some day we shall get the resultant of all these movements and shall find what is the real drift.

The object of the book is given excellently in the chief title, *The Preaching of Islam*. It is an attempt to give a history of the propaga-